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WESTERN LUMINARY.

NO 1.---VOL. VIII. LEXINGTON, KY. WEDNESDAY, JULY 6, 1831. WHOLE NO. 364.

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Published every Wednesday,
BY THOMAS T. SKILLMAN.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—or *Two Dollars*, if paid in advance, or within the first six months.

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LEXINGTON, JULY 6, 1831.

HENRY MARTYN.

The memoir of Henry Martyn has gone through ten London editions, and five or six in the United States. To one recently published at Boston and New York, an Introductory Essay is prefixed, embracing a general view of the missionary operations, and spreading the claims of missions before the public in a clear and strong light. In an extended notice of the Memoir and Introductory Essay, the Christian Watchman has the following judicious remarks.—*Chris. Jour.*

"The deeds of Henry Martyn are engraven on the hearts of thousands. They have furnished illustration for the Christian journalist, and bright example for the Christian preacher. "In the College hall, the name of Henry Martyn has kindled, in the bosom of the scholar, the irrepressible desire to tread in his steps. Mothers, as they have laid their infant sons to rest, have breathed the fervent aspiration that his mantle might fall on them."

The influence of this memoir has but just commenced. Other and future ages will read his story with delight. Here we contemplate the lovely picture of Martyn's virtues, as exhibited in his own simple language. The remarks of the biographer show the fine taste of the scholar, with the seriousness of the Christian minister.—The Memoir shows us the value of eminent learning in union with piety. His finished education gave him character wherever he went. His mental discipline was thorough. It enabled him to seize the pith of a subject, and to handle it with the power of a master. His education gave him confidence, and supplied him with vast resources. The union of high spiritual and mental attainments, is of immense value. Knowledge is power, and holiness is power. The way to attain both is by one simple rule,—"*Make it your supreme object to live for the glory of God.*"

In Martyn, we are taught *the value of tenderness of conscience.* He abhorred himself on account of those sins which most professed Christians wholly overlook. *Martyn lived so that he could pray.* His conscience testified to his sincerity. His sacrifices for Christ were extensive. He renounced the honors which awaited him at home. He gave up his country, his friends, and his home, and two beloved sisters; and one, too, now in glory, "with whom it had been happiness for him to live anywhere."

The author of the Essay then speaks of the labors which Martyn and his coadjutors so honorably commenced, and of the auspicious circumstance that the number of enlightened Christians is increasing. An interest is taken in the condition of the lower classes of society, in pagan, as well as in Christian countries. Great political changes are manifestly taking place in the countries around the Mediterranean.—There are some favorable circumstances in the present condition of the followers of Mohammed. His religion is every where in the East on the decline. In Persia, Christians are regarded with much less aversion than in other Mohommedan countries. The recent providential distribution of political power is a feature of great interest. Many circumstances in the present condition of England herself are full of promise. The light which has been recently poured upon the Papal heresy is encouraging. There has been manifestly a gradual melioration of public opinion on general subjects. The mighty machinery of the Press is a cheering fact. At least 40 presses are constantly employed at various Missionary stations. Happily also, the power of voluntary associations is increasing.

The whole number of Missionary stations in heathen countries is scarcely less than 600; of Missionaries, nearly 700; and of assistants of all descriptions 3,000. In the United States alone, at least four millions of dollars have been given within the last 30 years for diffusing Christianity. Fifty thousand converts from paganism are now members of Mission churches. The Mission schools collect 300,000 children for instruction. Four hundred thousand in heathen lands have externally and formally renounced idolatry. There are from 40 to 50 Missionary printing establishments, and nearly as many colleges and higher seminaries. For several years past, an average of at least 5,000 persons have professed their faith in the Redeemer, at the various Missionary stations. About 2000 are employed and regularly commissioned by the Missionary societies, in publishing the gospel in the destitute places in Christian lands. The whole number of Bible Societies in Christendom is about 4500; of Bibles, or parts of the Bible distributed, not far from nine millions, in 160 languages. 150 millions of Tracts have been circulated. The number of children and youth habitually studying the scriptures, on the Sabbath, in associations, is about two millions.

In considering the means which must yet be adopted with rigor, for diffusing Christianity through the world, the author of the Essay remarks, that "Christians should early identify their own happiness, and their own existence, with the diffusion of Christianity." The main obstacle in this work is the apathy of Christians. Had they the love to Christ which the early Christians possessed, they would speedily send the gospel to the whole world. Intimately connected with this remark is the fact, that "the deplorable spiritual condition of the heathen, ought to be far more deeply and extensively realized." Their actual state must be brought before Christians. And there must be "the union of an enlarged philanthropy, and of a warm attachment to the Christian doctrines."—"The power of the Christian ministry must be greatly increased. We need the Whitefields and the Tennents, the Dickinsons and Edwardses of the last century. We want a holy and a learned ministry. Christians must be united in feeling and effort. We must have the heavenly "charity, which seeketh not her own." "The more abundant influence of the Holy Spirit is pre-eminently the one thing to be desired." "A new series of ages is commencing. Now is the spring time of the world; the period for noble thoughts and noble deeds."

We have only to say, that whoever would wish to kindle in his breast the Missionary flame,—whoever would wish to catch something of the spirit of Martyn,—let him read the Essay of which we have presented but an imperfect outline."

MISSIONARY PRAYER MEETINGS.

[The extract below from "Swan's Letters on Missions" is appropriate and impressive.] *Ib.*

Missionary prayer meetings, the author says, should be increased ten fold. If a right spirit pervades the frequenters of them, it would augur great things to the cause. But I think one great purpose of such meetings is by many almost wholly overlooked. They pray for missionaries. They pray for the heathen. They pray for the influence of the Spirit to descend upon the teachers and the taught. They pray for success to the work at large—and so far so well. But they forget to pray that they themselves may be enabled to know and to do their duty in helping the work. A man fallen into a pit, and another at the pit's mouth, praying to God to help him out, is a fit emblem of a prayer meeting where the members never think of their having any thing more to do in the work. If the perishing man overheard such a petitioner offering up his prayers, and then going away about his business, he would surely question his sincerity. But if he heard the man praying for courage to descend into the pit, or for wisdom and zeal to find out and employ proper means for his deliverance, he would conclude he was in earnest, and believe that such a prayer would undoubtedly be heard and answered. I should like, therefore, to hear the members of missionary prayer meetings making this a prominent part of their supplications, that they, themselves, and others also, may be stirred to *devise*, and *act*, and *suffer* what they ought, that the heathen may be brought out of darkness into the marvellous light of the Gospel.

[From the Vermont Chronicle.]

"THE SIGNS OF THE TIMES."

In the days of President Edwards, there was a great revival of religion in New England; and indeed, in the colonies generally. We believe that the number of supposed conversions was *much greater*, in proportion to the number of inhabitants, than at present, and that the public mind was, more universally drawn to the subject. This revival seems to have been regarded as even more extraordinary than we consider the present revival to be. So extraordinary were the events of that day considered, that Edwards himself, in proving that they might be regarded as the work of the Holy Spirit, thought fit to argue that they might be the commencement of the Millennium, and went into a long argument to prove, that the Millennium would probably commence in America.

That great revival divided the community into three great devisions. First, there was Edwards, Bellamy, and those that thought with them. They were men who studied the Bible much, and intensely, and prayerfully. They threw themselves, with all their hearts, and all their power, into the work of revival; but in promoting it, they were anxious to use no weapons but the sword of the Spirit. They were zealous for the *purity* of the work; solicitous that the converts might be Christians indeed. The views of Edwards may be known from his account of that revival, and from his Treatise on the Affections. There is ample evidence that Bellamy was equally solicitous to move men as much as possible by divine truth, and to guard against any excitement, which divine truth did not produce. With them were a host of men of every grade of intellect and learning. From them are descended the evangelical churches of the present day.

The second division comprised the Antinomian and Arminian, or rather, Pelagian, opposers of the revivals. The extremes of religious error met in their practical influence. Those who held that the Holy Spirit had little to do, and those who held that man had nothing to do, agreed in saying that little or nothing was to be done; that people ought to keep quiet, and not trouble themselves so much about the things of another world. These are the spiritual fathers of our Unitarians.

The third class rushed into the revival as the horse rusheth into the battle,—confident, zealous, and reckless. Instead of *trying the spirits, whether they were of God*, they *believed every spirit.* Every thing which was found to attract attention and affect the minds of men, they regarded as good. Every joyful feeling about religion they regarded as *religious* feeling. Every change of mind from anxiety to hope, they acknowledged as a true conversion to God. Their object was, to get up as much feeling as possible, taking it for granted that it would all be right feeling. They employed whatever means were found to be powerful in exciting strong feeling, unsuspicious of their nature and tendency. In this way they created an unnatural thirst for excitement;—not that excitement which arises from clear views of divine truth, which is *above* nature, and which may be permanent and eternal,—but excitement generally, and for its own sake. And this led, again, to a love of every thing which could produce excitement, and a determination to have it. And this led to a preference of such religious exercises, so called, and such preachers, as were found to produce excitement the most immediately, of the most violent and boisterous character, and with the least expense of thought and sacrifice of inclination on the part of the hearers. And these are the spiritual fathers of our "moral deserts." Of this we have abundant evidence from various sources. Of this, a minister, "whose praise is in all the churches," who has probably more personal acquaintance with revivals than any other man now living, told us a few months since, he had abundant documentary proof. And almost every observing man in Vermont may see the probability of it, by reflecting on what has passed under his own eyes.

We know how unpleasantly a hint that such dangers may exist now will strike some readers; and we know, better, probably, than most of our readers have had an opportunity to learn, how much one who dares give such a hint risks his popularity; but, in a time like this, we must keep a clear conscience, come what may. We must say, then, that there is danger now, from the indiscriminate pushing on of all kinds of excitement about religion, by the use of all kinds of motives which may produce it. There is danger of throwing our churches and congregations into a situation, which many generations will lament.

Let us not be misunderstood. WE ARE NOT AT ALL AFRAID OF ANY EXCITEMENT, WHICH CAN BE PRODUCED BY THE EXHIBITION OF DIVINE TRUTH,—at protracted meetings, or any where else,—uttered by learned or unlearned,—by those who weep or by those who rejoice. It is excitement, which has not divine truth for its moving and sustaining power, which we fear. Nor do we believe that the present revival is such an excitement, or will become such. But if the churches are saved from it, it will be because they are warned, because they take heed, because they give themselves vigorously and prayerfully to the study and the exhibition of the truth of God.

We commenced these remarks, with an intention to allude to certain facts, which, on the whole, we think it better not to mention at present.

[From the Sabbath School Treasury.]

"SABBATH SCHOOLS WOULD HAVE SAVED ME FROM THE GALLOWS."

Gibbs, the pirate, who rose to "bad eminence" by a participation in the murder of three or four hundred of his fellow mortals; and who, according to the demands of justice, recently suffered public execution at New York, was endowed with native talents of a high order. His mind, though unpolished by education, would occasionally sparkle with dazzling brilliancy, in spite of the uncouth rubbish in which it was enveloped. "Seldom could I find a man in any part of the world," said he, "who could compete with me in matters of intellect; but I always felt myself inferior in point of mental cultivation."

A few days before his execution, Gibbs was visited in his prison by a clergyman from his native town. He appeared impenitent and strikingly indifferent to his fate. He conversed with stubborn composure about the rope, the hangman, and all the apparatus of his inglorious death. Yet now and then, a word of regret fell from his lips.

"Had I been instructed in *Sabbath Schools*," said he, "they would have saved me from the gallows; but Sabbath Schools were fifteen years too late for me." "How came you to know about Sabbath Schools?" inquired his visitant. "Oh, I knew that the religious world was all alive—we found Tracts and Reports on board the vessels which we captured—I read them all."

"At the age of fourteen," continued he, "I was almost a Christian. As I sat in the back seat above the singers in the gallery of your meeting-house, I often trembled in view of my eternal destiny, as described in the faithful preaching of father G——."

Here are two things, Mr. Editor, which are worthy of particular attention: *first*, the testimony of this condemned culprit in favor of Sabbath schools. Reasoning from a knowledge of human nature, he well knew that, if his heart, while young and susceptible, had been brought under the moulding and transforming influences of the gospel of Christ in Sabbath schools, he never would have run his guilty career, nor have ended his life on the public scaffold. And *second*, we here see an exemplification of the truth, often inculcated, but too little regarded, that if a man resist and repel the early convictions of conscience, he is in imminent danger of being given up of God to a "reprobate mind." Let the young, then, be admonished by this man's example. Youthful readers, *this man* had tenderness of heart as you have now—he was sensitive to the least impression—he trembled—he shuddered and writhed in spirit at the sight of himself as a lost sinner hastening to the bar of God—and he was, in his own language, "almost a Christian." But alas, what did it avail him? How many are "*almost Christians*" who never will "see life!" No more than you, did this man mean to become a hardened wretch, a murderer, a pirate, when he first whispered to the blessed Spirit, "go thy way for this time." But to his sorrow, perhaps his *eternal* sorrow, the Spirit took him at his word—*departed*, left him to himself; and you see his miserable end. Beware, then, and cherish the least seriousness you may have, nor for your life, *grieve* the tender influences of the Holy Ghost.

SIGNS OF THE TIMES.

The present is a day of unusual interest to *Sunday-School teachers.* Not a week passes without furnishing some new evidence that this is, in a peculiar manner, the accepted time, and the day of salvation. Those who look upon the conversion of a single sinner from the error of his ways as an event of joyous and momentous interest in heaven and on earth, must watch with intense interest the motions of the cloud which has sent down such abundant showers of mercy on different parts of our land. The teacher whose own heart has felt the power of the grace of God, cannot but feel that it is a season peculiarly interesting to himself and his pupils. If, in this time of their merciful visitation, they should hear and obey the Gospel, the desire of his soul is given to him, and the end of his labour is attained. But if they refuse obedience, and still cling to a deceitful world, he will inquire, with deep emotion, whether he stands in their way. Is my language and manner consistent with my professed feeling? Is my habit of attending and teaching my class such as shows that I esteem every moment with them as precious? May they infer from any new emotion they see in me, that it is a new season of mercy on the part of God, and that I should hardly count my life dear unto me, if I might, by its sacrifice, at this critical juncture, be the means of their salvation? Do the teachers around me see that my heart is filled with desires for the advancement of Christ's kingdom in the school, and that as a teacher, I am determined to know nothing, to recommend nothing, to depend on nothing, but Jesus Christ and him crucified?

Happy the teacher, who can look upon the objects of his prayers and instructions and say,—They have heard the voice of Israel's kind shepherd, and have known it, and are now following him whithersoever he leadeth them.—*S. S. Jour.*

[From the Sunday School Journal.]

DO YOU FEEL THUS?

How or where to begin I know not. My heart overflows with gratitude to God, that I should have been permitted to enlist in the great and good cause of Sunday schools. Oh that we could realize our great privileges, and the awful responsibility of our station as Sunday-school teachers? I often think, and sometimes say, that the calling of a Sunday school teacher is, in too many instances, pursued by those who dishonor the name through carelessness, bad temper, and irregular attendance. Not having a mind to the work, they often occupy the places which would be filled by others more disposed to be useful. Could you not give us some useful hints in this matter? Would it not be well to request superintendents and teachers to give you an account, at the close of each Sabbath, of the day's experience; of any unusual seriousness, or tokens of good; elevation of spiritual feeling; under what impressions they commenced the labors of the day, &c. &c. Many, I believe, would have time and inclination to forward a short account that would be highly interesting.

Last Sabbath will long be remembered by me. When about to close the school, as usual, with a hymn and prayer, I looked round at the scholars, and was almost overwhelmed with the reflection that each one before me must stand before the judgment seat of Christ. Placed under our care and instruction to lead them to Him who said, let such come unto me, and forbid them not, I trembled, at the dread responsibility (in view of the sufferings of the Redeemer of souls,) if I did not diligently and faithfully warn them of the necessity of regeneration, and of the unreserved surrender of their hearts to Him who loved them, and gave himself for them. They showed an intense anxiety. There were many searchings of heart there, and I do believe it was the language of the hearts of all the teachers, "Lord, what wilt thou have me to do?" I renewedly dedicated myself to this labor of love, and covenanted with my heavenly Father (His grace assisting me) to be more watchful and prayerful, striving to make a straight path for my feet, lest that which is lame should be turned out of the way; but let it rather be healed. A SUPERINTENDENT.

[From the Religious Intelligencer.]

"WHATSOEVER THY HAND FINDETH TO DO, DO IT WITH THY MIGHT."

Mr. Editor,—Early in life I was led, from some reflections, to adopt the above as my motto, and by the help of God, I trust I have been enabled, in some measure, to act according to it; so that now whether I preach, or pray, or write, or labor, or ride, or eat even, I generally do it with my might. And permit me to tell your readers some of the results of this course.

1. From the dyspepsia, with which I was formerly very much afflicted, and from many other common ills that flesh is heir to, I have been entirely free; and for more than twenty years I have enjoyed perfect health, a good appetite, and an almost uniform buoyancy of spirits.

2. In this incessant activity of mind or body, I have found a constant source of enjoyment. The languor of ennui and the conjurations of an idle brain have alike fled from my path. And if, as Bunyan says, "an idle man's brain is the devil's workshop," then I think I have had less to do with him, and he with me, than if I had pursued a different course.

3. I have, unless I am greatly mistaken, been enabled to accomplish a much greater amount of labor, than I otherwise should have done. For, though I may, from the onward character of my feelings and habits, have committed some blunders and taken some injudicious steps, yet I believe with Cecil, that a warm-hearted, energetic, blundering man is preferable to a frigidly wise and prudent one; and the habit of acting promptly and with decision in every given case requiring action, I regard as of incalculable benefit to any man.

4. I am never at a loss for something to do; and furthermore, I find it easy, as a general rule, to have a place for every thing and every thing in its place,—unless perchance some "busy body in other men's matters" intermeddles, and produces derangement.

5. I have been enabled generally to accomplish, with comparative facility, whatever I have undertaken. Believing with the Roman Poet, that we are able if we think we are able, I have formed the habit of engaging in business with a determination to accomplish it; and this very determination, accompanied with a belief of ultimate success, has in a great measure removed all obstacles out of the way.

These are some of the results of my experience, while acting on the principle of doing with my might whatsoever my hand findeth to do. Reader, how can you, at this period of the world, stand acquitted before God, if you do not engage with *all your might* in doing good? V. D. M.

HOLINESS TO THE LORD.

"Another precious passage is that in Zechariah, "In that day shall there be upon the bells of the horses, holiness to the Lord," &c. I preached on it lately; and among other things observed, that, in that day, every action would be performed as the most solemn religious duties are now; every house and place would be a temple; every day like a Sabbath; and every meal like the Lord's Supper. We have since been trying to have the prophecy fulfilled at our house; and though we succeed miserably enough, yet the bare attempt has given us a happiness unknown before. One thing which has been greatly blessed to us, is, having family prayer at noon, as well as morning and evening. It showed us how far we often get from God, during the day, even when we begin and close it with him. In some families, this would be impossible; and then half an hour spent alone would answer as well. I find it requires almost constant rubbing and chafing, to make the blood circulate in such frozen souls as ours; and, after all, it avails us nothing, if the Sun of Righteousness does not shine."—*Payson.*

If you wish your own merit should be recognized, recognize the merits of others.

COMMUNICATION.

For the Western Luminary.

MR. SKILLMAN:—The following narrative is submitted to your consideration. If you think proper you may insert it in your excellent paper. The facts detailed were given me by the individual himself, with whom I was well acquainted for more than 30 years before his death. LAYMAN.

Remarkable instance of a father's prayer being answered, fifty-six years after his death.

Capt. Mitchell K. was bred to the sea. He commanded a merchant's ship that sailed from Philadelphia. About the year 1756 he married Miss Betsy D. whose father resided on Indian River, near the Capes of Delaware. The year after his marriage, Capt. K. sailed for Europe and left his wife, calculating on his return before her confinement. In sailing out at Cape Henlopen he passed within a few miles of his beloved wife, then at her father's, Col. D. e. r. s. s, who resided near the Cape. It afterwards appeared that Capt. K., who was an eminent christian, (a rare case for a sea captain,) after his ship was safe out at sea, retired to his cabin and committed to writing a prayer for his beloved wife and unborn infant, dictated in the utmost devotional frame of mind, and expressive of the most affectionate and anxious solicitude for the temporal and eternal happiness of his wife and unseen babe, (a son, as afterwards proved.) This prayer contained nearly a whole sheet of paper in a fine hand, dated at sea off the mouth of Indian River, August 2 d, 1757, in which the writer in a truly christian and eloquent manner, supplicated the blessing of sanctifying grace for his wife and her unborn infant. It is supposed that the paper containing this remarkable prayer, was never seen by any person for upwards of 56 years. It was found deposited at the bottom of an old oaken chest, in which the books, manuscripts, sea charts, and mathematical instruments of Capt. K. were returned to his wife, he having died on his passage to Europe.—His wife on opening the chest discovered his instruments, papers, books, &c. which she understood nothing about, and is supposed (by her son) to have locked it up again without examining its contents. This was the information she gave her son, that she had opened the chest once and satisfied herself that it was her husband's, and had locked it up for her son, when he became a man, and that she had never let any person see its contents.—She married a second husband, and lived and died a near neighbor to the writer of this sketch. Her son she named Mitchell, after his father. She gave him a good education. At the age of 18 years he enlisted in the regiment of *Delaware Blues*, and marched for Boston in 1775. He remained in the American army until the close of the war. He was in the battles of Whiteplains, Germantown, and Monmouth, under Washington. He then went to the south, where he was dangerously wounded and was taken prisoner on the spot, and within a few feet of the brave Baron de Calb, who was murdered, begging quarters. He was exchanged, and joined the army under Gen. Green, fought at the Eutaw Springs and at Combahee ferry, where the brave Col. Laurens fell. This closed the American war and he returned to his mother's residence, in his native country. He was now 25 years old; but alas! he had imbibed the disposition of the camp, and was a libertine in principle and practice. This pained her heart, but was beyond her power to correct. He had a good estate, his family creditable, and for his bravery in the field he had the warm affections of his acquaintance and co-patriots; but it was soon discovered that he was a dangerous associate among the youth of his neighborhood; his manners, his address and his personal charms, connected with his corrupt morals, rendered him a dangerous visiter among the females of his neighborhood, and he was soon expelled the society of the respectable part of his acquaintance. The consequence was that he gave a loose to his appetites and associated with those of the baser sort, and still sunk lower in the vortex of dissipation; he avoided the society of his poor old mother, and seldom gave her the opportunity of an affectionate admontion. Shame and guilt kept him from her presence (as he acknowledged with tears, to the writer of this narrative.) At length his mother was removed by death, and on her death-bed she gave him the key of his father's chest, with an injunction for him to keep the chest and its contents, for his father's sake and hers. He took the key and put it in his pocket, promising to comply with her request. He had the chest removed to his own residence, (after his mother's death,) had it stowed away up stairs, but never opened it. He stated to me several years after, that the reason he had not opened this chest sooner was, that he had always been told by his mother that his father was a religious man, and he dreaded to examine his books and papers, for fear that he would meet with something on the subject of religion that would harrass his feelings. He then indulged in drunkenness and debauchery for several years. In 1814, when he was in his fifty-sixth year, he took a notion to examine his father's books and papers in the old chest.—He had the chest brought down stairs and after some time spent in the effort he got it open. The first book he opened was 'Christian Philosophy,' with his father's name written on the titlepage. He piled up the books, maps, charts, and instruments on a table, determined to see the whole contents. At the bottom of the chest he discovered a paper neatly folded and endorsed on the back of it: "The prayer of Mitchell K. for blessings on his wife and child, August 23rd, 1757." He opened it and read it over. The scene, the time, the place, and circumstances, under which it was written and put there, all rushed upon his mind and overwhelmed him: for often had his widowed mother led him to the beach and pointed to him the direction on the horizon, where she had traced the last glimpse of flowing canvass that bore his father from her, never to return. He tumbled the contents back into the chest, folded up the prayer and put it in the case with his father's quadrant and laid it in the chest, and locked it up, determined never to unlock it again during his life. But his father's prayer still haunted his imagination, and he could not shake the subject from his memory. He tried various expedients but all in vain. At length his distress grew so violent that his concubine entreated him to tell her what caused his affliction. This was as a dagger to his heart. He looked on her with wildness, and exclaimed, "I cannot tell you."—This only increased her solicitude. He entreated her to leave him for a while until he had time to recollect himself; she left the room, and as she passed out at the door cast an anxious look back at him; his conscience smote him, (she was the victim of seduction,) and he instantly called her back, and with all the self-upbraidings that an awakened guilty conscience could suggest, he confessed to her the cause of his distress—*his father's prayer, found in the old chest.* She thought him deranged and had the neighbors sent for.—This was unknown to him, and when one of his old neighbors arrived and saw his situation, he also believed him deranged, but to convince his friend that he had just cause for distress, he unlocked the chest and produced the cause of his affliction. The writer of this narrative has read the same prayer and he is free to acknowledge that he never has read such a prayer in his life. From that time Mitchell K. became an altered man. He married his concubine; united himself to the church of christ; manumitted his slaves, and lived and died an humble exemplary christian. The circumstance of this case has often encouraged me to pray for my children. It made a lasting impression on my own mind, and christian parents, let me add my testimony to the truth 'that a gracious God will answer prayer;' my children are now all members of the church of Christ. Help me to praise God for his mercy. L.

[From the Olive Branch.]

The following petition will be put in circulation, in a few days, for signers; which petition with the signatures that may be obtained will be presented to the next Legislature.—We hope the friends of the good cause will exert themselves to procure a sufficient number of names to command the respect of our representatives and insure the passage of the law contemplated:

PETITION

To the General Assembly of the Commonwealth of Kentucky.

The undersigned, a portion of the free citizens of Kentucky, would respectfully invite your honorable body to a consideration and adoption of the means which shall be best calculated to effect the removal of our free colored population in a manner consistent with the rights and interests of that portion of the community.

If there be any one opinion in which all men of all parties agree, it is this, that a separation between the whites and free colored population, is not only expedient but necessary to the highest political and moral well being of each; and the fact of the rapid increase of the latter caste among us, while it proves that something must be done sooner or later, warns us at the same time, not to delay. Within the last ten years, these degraded people have nearly doubled their numbers and if they go on to increase at the same ratio, for the next fifty years, they will amount to one [illegible] *number of our present slave population.* It may be thought by some that this hypothesis is chimerical. But we think it by no means beyond the bounds of sober probability. Two thirds of this increase has been produced by emancipation from the slave class, and the same spirit which has produced that result is still abroad among us, and is every day acquiring increased potency over the minds of men. The work of emancipation is still going on, and it will go on with increased rapidity. You cannot under our present constitution prevent the master from emancipating his slave, and if you could every feeling of humanity forbids it. We would refer your honourable body to the state of Maryland, where with a population considerably less than that of Kentucky, there are upwards of fifty thousand free people of color. The same causes which have swelled the numbers of that degraded caste, to such an enormous amount in our sister state, are in the full tide of operation here, and they only require time to produce equal or greater results.

Without deciding on the policy of the course we speak of its existence as a fact, which will, if not counteracted, result in filling our towns and villages, our high ways and hedges, with swarms of degraded beings turned loose from the restraints of slavery, but denied the rights of citizens; without home or country, morality or religion. to hang like a deformed and hated excrescence on the body politic.

The fact then being incontrovertable and the evil being immense, it seems to your memorialists that the season for prompt and efficient action has arrived, and the means are fully in our power. The great cause of African Colonization is powerfully attracting the attention, growing on the affections and influencing the conduct of many of the good people of this commonwealth. The practicability of the scheme is no longer left to rest on theory. The flourishing colony of Liberia has established the fact that Africa may be colonized from America, and with means so small that the amount furnishes no reasonable objection to the enterprize.

But these means, although trifling when compared with the resources of our country, it may well be feared, are beyond the competency of a voluntary association. Besides, while we yield the homage of our admiration and gratitude to the wise and benevolent spirits who first projected and still sustain this grand undertaking; we are not willing that a few individuals should bear all the burthen or reap all the glory of conducting it to complete success. The injury to be atoned, the evil to be averted, the blessings to be obtained by us, are *national.* The labor and the sacrifice, if such they may be called, should be national also. The American Colonization Society has already done all that they promised—and now, they point our statesmen, our philosophers, our divines and our whole population to the spectacle of their success; and call upon us all to take the infant nation, they have founded, under our patronage. That the voice of public opinion will, at no distant day, induce our General Government to act nobly on this subject, is confidently expected by the friends of colonization. But when we consider the diversity of interests to be affected by the measure in some of its distant and indirect bearings—and the peculiar structure of our political institutions, reasons are perceived for the first governmental movements being made by the states.

In view of these considerations, and of others which it may be useless or improper to urge, in this place, we would respectfully request your serious attention to the subject, and that an appropriation of money be made for the removal of such free persons of colour as are willing to emigrate to the coast of Africa.

We are aware that a leading objection to African colonization with many is the expence. They have, without, as we conceive, proper examination, embraced the notion that the resources of the country would be inadequate to the undertaking, without imposing a heavy burthen on the people. But we are led to a very different conclusion.—The trifling tax of ten cents a head on all the slaves of this state, would be more than sufficient to defray the expense of the removal to Africa, of all the probable increase of our free coloured population, for years to come—and when the annual number of emigrants shall have increased, by voluntary emancipations, beyond our means of transportation, there is every reason to hope that our national government will supply the deficiency.

The supposed tax of 10 cents on each slave is so reasonable, that every slave holder would find it his interest to pay it in the single circumstance, of the removal of troublesome neighbors—and it would seem that there is a peculiar fitness in taxing the slave holders for this purpose as it is by their voluntary emancipations, that the evil of a free colored population exists and is constantly increasing among us. All which is respectfully submitted, &c.

At the last anniversary of the London Missionary Society, the Rev Peter Jones, the Canadian Cheif of the Chippewa Indians, made a powerful appeal to the meeting, and was repeatedly cheered. Between four and five thousand respectable individuals were present. The gross receipts of the society amounted to $40,800.

MISSIONARY INTELLIGENCE.

BOMBAY MISSION.

The following are extracts from Mr. Stone's Journal. Under date of Dec. 12, 1829, Mr. S. thus describes an exhibition of self-inflicted torture to which he was an eye-witness.

Dec. 12, 1829.—For the first time witnessed swinging of natives on hooks thrust through their backs. This practice is not common in Bombay, and is confined to the Kumaty people, who live in the suburbs of the city. To-day three have propitiated the favor of their bloody gods, as they imagine, by performing this cruel rite. I saw only the last, a female. She was about eighteen years of age, and strong and masculine in her appearance. Two hooks were thrust through the flesh in the back, these hooks were fixed to a rope fastened to the end of a beam, which, when elevated, raised her about thirty feet into the air, and this beam was fixed to a car which was drawn with great velocity by forty or fifty natives in the circumference of a hundred rods. She with one hand held by a rope that was fastened to a beam as far forward as she could reach, which prevented her head from hanging down, but which afforded her no other support; and with the other she brandished a flag and a large knife over the heads of the crowd as she sailed round. A large bag of yellow ochre, such as the natives paint their foreheads with, was tied about her waist. This she occasionally scattered round upon the people beneath her, which the ignorant natives received as a boon from their God. Having been drawn round in the course five times, the car stopped; but she made signs to have them go round again, as the sixth time is regarded as meritorious as all the preceding five. Her countenance exhibited great agony: her face became as pale as death; on being let down she was unable to support herself. The whole scene was attended by their horrid music, and infernal shouts of joy. I expostulated with hundreds of people on the absurdity and wickedness of such sacrifices. I told them that instead of propitiating the favor of God, they greatly excite his anger. They seemed to regard me as one who had no fear of the gods. I preached to them the true God, and the only way in which they could secure his favor. Several appeared satisfied that what I said was true. I distributed about fifty books, and returned home at dark, realizing more sensibly than ever, that the dark places of the earth are filled with the habitations of cruelty.

Bapoo—the Brahmin who destroyed his idols.

Dec. 15.—In the morning, Bapoo, the brahmin at Panwell, who in consequence of reading our books and hearing Mr. Graves preach once, about a year ago, destroyed his household gods and professed to renounce the superstition of his fathers, called on me and spent two hours in religious conversation.—He says he still believes that idolatory is wrong; that there is but one God; and he prays to him, and not to the gods of the heathen. He says that he is convinced of the truth of Christianity; that he views himself to be a great sinner; that he fears he shall go to hell, &c. I asked him, if he was a great sinner how he could be saved. He replied, that he could be saved only by repenting of his sins, believing in Christ, having his heart renewed by the Holy Spirit of God, (or to use the literal meaning of the Mahratta word, his heart being new created by the Holy Spirit of God.) I asked if he prayed for the gift of the Holy Spirit, to renovate his heart? He replied that he did. I asked if he was willing to be baptized and confess Christ before men. He said he wanted to have Christian instruction ripe in his mind first; an expression which means, when I shall understand all the doctrines and duties of Christianity well, then I shall wish to be baptized. He says his wife, who was very angry with him for destroying their family gods, and entreated him not to become an outcast by forsaking their religion, is now willing herself to hear Christian instruction, and will not object to his becoming a Christian. He thinks she will become one too.—He mentioned another interesting case. A merchant of the brahmin caste had, by reading the books which he had given him, become convinced of the folly of idolatry, and desired to receive Christian instruction from us. He resided beyond Poonah, more than 100 miles distant. These facts show that there is a spirit of inquiry going abroad among this people.

Jan. 2.—Had another very interesting conversation with Bapoo, the brahmin inquirer. He is a native of considerable strength of intellect, really a metaphysician, and an acute reasoner, and possessed of more openness of character than most brahmins. He is employed now as an inspector of our schools, and comes and reads the Scriptures with me daily. He says that every night many brahmins call at his lodgings to dispute with him, so that he gets but little time for rest. Should he become a true Christian and be received into the church, the natives would at once forsake him. He brought me this morning the opinion of several brahmins respecting the different religions in the world, and respecting sin, &c. A curious illustration of their opinions was expressed as follows: All religions are given to men by God. As vapors, through the influence of the sun, rise from all the rivers, lakes, and seas, and mingle together in the heavens, and form clouds and rain, so all who practise their various religions will rise and mingle together in heaven. To forsake the religion of their forefathers is the greatest sin. Bapoo did not pretend to believe their tenents, but wished me to give him a refutation of them, which I did in a few words to his entire satisfaction.

SANDWICH ISLANDS.

Religious meetings at Lahaina.

Messrs. Richards and Green in a letter dated at Lahaina, Island of Maui, October 2nd, 1830, say:—

On Friday there is a meeting of females at Lahaina, who profess to be seeking the salvation of their souls. All persons known to be immoral are prohibitied from attending. The number now enrolled as members of the meeting is more than one thousand.—These are divided into classes of about forty each; and native teachers from the church are appointed to superintend the classes, under the general direction of the ladies of the mission. The exercises at the meetings, consist in the recitation of Scripture lessons, and an examination on the subject of sermons preached during the week, and are closed by some exhortation and counsel. The native teachers or monitors have also occasional private meetings with their classes, and once a month assemble by themselves, separate from their classes, to receive counsel and instruction as to the management of their classes, and also to report instances of misdemeanors and neglect. The meeting is one of very great interest to the people; so much so that many would be glad to come a distance of twenty or thirty miles to attend it, and even to cross the channel from Lanai and Molokia, if we should advise it. This is the same meeting that was established on the 18th of February, 1825, under circumstances of very peculiar interest. Then ten persons were present—now more than as many hundreds.

Meetings of the same general character with those described above, exist at Kairua, and Honoruru, on the islands of Hawaii and Oahu, and the whole number, thus associated for prayer and religious improvement at these three stations alone, is more than 10,000.

Progress of improvement.

Messrs. R. and G. go on to say,—Not a day passes in which we are not severely tried, and deeply affected by the vices, the stupidity, and the coldness of the people: but still, when we look back, and contrast their appearance now with what it was only seven years ago, we drop our pens as being incompetent to describe our feelings, and we long for a voice to reach every infidel heart on earth, that we may tell in their unbelieving ears, not what we believe the Lord will do, but what he has already done. We sometimes fear to tell the full amount of what appears to us to have been accomplished, lest some should feel that the great object is already gained, and that little more remains to be done. But could we represent the exact condition of the people, even as it is in its present improved state, together with all that remains to be effected, before the people shall be raised to an enlightened state of civilization, every pious heart in the universe would yearn over these islands; and the churches of America, instead of thinking that they had done well, would feel that they had incurred the curse of heaven, because they had done so little.

Still a spirit of improvement is among them. We can point to multitudes, who, as we travel about in different parts of the island, leave their homes on Saturday morning, and travel through the day under a vertical sun, take a scanty meal at night, and a still more scanty one on Sabbath morning; then go to the house of prayer, and with attentive ear, and often with moistened eye, listen to the word of sacred truth, and when the Sabbath is over, with scarce a remnent of food, set out for their distant homes, accounting themselves happy in having the word of God brought so near. We can point you to places, where a hundred of these can be assembled in a single congregation, together with two thousand more who would have travelled only two or three miles.—*Mis. Herald.*

Communicated for the Boston Recorder.

REVIVAL IN CEYLON.

Extract of a Letter from Rev. MIRON WINSLOW, *Missionary in Ceylon, to his brother in Dover, N. H. dated*

ODDOVILLE, JAFFNA, Dec. 17, 1830.

"We have to speak of the goodness of the Lord in granting us a refreshing from His presence, when we were almost ready to despair of his appearing to build up His kingdom, in these desolate places. During all the early part of the year, we were mourning on account of our own deadness, and the want of life in the native church. Some peculiar trials also made us feel more than usual our extreme weakness and insufficiency of ourselves, for the work in which we are engaged. In July, a day of fasting and prayer was observed in this mansion, on account of the low state of religion among us, and some falls in the church. From that time a little more life was visible, but nothing *particularly* encouraging until the monthly prayer meeting in *October*; when a spirit of prayer was somewhat remarkably manifested, especially in regard to our own children; of whom several in the mission are old enough to know the value of their souls. This meeting was followed by some awakening among the children, and by more seriousness throughout all our families. A spirit of prayer for divine aid, and expectation of it, was more prevalent than before. On the 21st of the month was our quarterly communion, when the members of the church at the five different statons come together, in one place, to the table of the Lord. It was an interesting season, and the preacher on the occasion was much affected, in addressing his brethren on the state of the native church. It became a time of heart searching—of humiliation—and yet of joy in the Holy Ghost. Encouraged by some appearances of revival in the native brethren and sisters, and by their own feelings, two of our number went to the Seminary at Batticotta that evening, and in connexion with the brethren who reside at the station, spent the two remaining week days in private conversation, in social and public meetings with the students; who with one consent laid aside their studies, and in most cases seemed to make it their *business* to seek the salvation of their souls. Their rooms of retirement for devotional purposes, were lighted up until midnight, especially on Saturday and Sunday evenings; and in them individuals or companies of two, three or more were earnestly, and in some cases with much anguish, calling on the Lord for mercy. The Sabbath was a very interesting day. Convictions when begun were increased; and new cases occurred. On Monday evening a prayer meeting of the families at the station, with two brethren from other stations, seemed to be attended with a peculiar manifestation of the divine presence. Two of the older children, who were present, could not close their eyes that night until they had endeavored to give themselves to the Lord, and there is some reason to hope they were enabled to do it in sincerity. The good work also increased in the Seminary, and the brethren from the other stations, continued to come and assist in directing the inquirers to Christ. By the middle of the week almost every member of the Seminary (100 in all) was under concern of mind, or rejoicing in hope—and in a majority of the cases, though by no means in all, the exercises of their minds seemed deep, and promised to be lasting. On Thursday was the Quarterly meeting of all our School masters, and those of the Church mission (about 105) including some school visiters. This was held at Batticotta, and the addresses made, were in the spirit of the awakening. They were attended by a blessing. Most of the masters not previously aroused were stirred up to inquire earnestly after the way of salvation; and several of them have, there is reason to hope, closed sincerely with the terms of mercy through Christ Jesus.

At all the other stations and nearly at the same time as at Batticotta the influences of the Spirit were also manifested, particularly in the Preparatory School at Tillipally and the Female Boarding School at Ooodoovillo—in both of which all the older children are awakened, and several of them hopefully converted. Some also not connected with any of our stations, and many of the children of the native free schools are affected. We held a general meeting of the larger children in the free schools on the 18th of last month at Oodooville, where 800 were present. Of these (at that time or since) more than 100 professed to have commenced praying to God, and most of them a resolution to live as Christians, however opposed by parents or others. Our monthly prayer meeting in November was very interesting. The subject brought forward was from the text, "Bring ye all the tithes into the storehouse," &c. With the native members in union prayer meetings, attended by church members and inquirers from different stations, we have also had some very precious seasons. We trust the good work is still in progress. Help us to praise the Lord for his mercy and grace.

I should add that the revival of the work of the Lord is also manifest in the town of Jaffna where many are enquiring what shall we do to be saved. Pray for us all, that we may not hinder the Lord's work, but that we may be instrumental in extending it, until all the perishing heathen around us are converted.

From the Vermont Chronicle.

REVIVAL AMONG THE INDIANS.

Just as our paper was going to press, we received the following, which few of our readers will peruse without interest.

"SENECA MISSION, MAY 25th, 1831.

"MR. TRACY,—Not unto us—not unto us—but unto God be all the praise; for he has come down and done his own work, and it is marvellous in our eyes! A few cases of seriousness were noticed among us a few weeks since, but there was no very special excitement. Feeling anxious for a revival of religion, we appointed a four days' meeting, which commenced on Tuesday the 17th ult. and which was attended with glorious success.

"Before the meeting closed it seemed that the heavens were broken away, and the Spirit of the Lord came down with such power, that scarcely a single sinner could stand before it. When the anxious were requested to come forward, but here and there one stayed back, who did not indulge hope in Christ. Some of the children in our school are now indulging hopes, and others are anxious. The number who are hoping is yet small, but increasing every hour. O my dear Sir, if you could have been here and seen what a breaking down there was among our brethren and sisters, you would have been melted to tears. It surely is a most solemn and interesting season with us, and we need the prayers of God's children, that this excitement may not cease while an impenitent sinner remains.

"I attended a meeting of three days at the Cataraugus station, which preceded ours, and the Spirit of the Lord came down in as powerful a manner as in this place. This is truly an important crisis with us, and we hope we shall have the assistance of God's children by their prayers, and by the contribution of their substance, which is needed at present very much; and may the Lord God reward all who shall interest themselves in our Mission. I remain, yours, my dear Sir, in much affection,

S. SESSIONS."

GRATITUDE IN A SLAVE.

A lady residing at the Mauritius, many years ago, emancipated a slave whose good conduct and fidelity she wished to reward—being in affluent circumstances, she gave him with his freedom, a sum of money which enabled him to establish himself in business; and being very industrious and thrifty, he soon became rich enough to purchase a small estate in the country, whither he retired with his family. Years passed away, and whilst he was rapidly accumulating money, his former mistress was sinking into poverty; misfortune had overtaken her, and she found herself in old age, poor, solitary, neglected, and in want of the common comforts of life. This man heard of her unhappy condition, and immediately came to the town and sought her out in her humble abode; with the utmost respect he expressed his concern at finding his honored lady in so reduced a state, and implored her to come to his estate, and allow him the gratification of providing for her future comfort. The lady was much affected at the feeling evinced by her old servant; but declined his offer: he could not, however, be prevailed on to relinquish his design; "My good mistress," he said, "oblige me by accepting my services; when you were rich you were kind to me; you gave me freedom and money, with which, through God's blessing, I have been enabled to make myself comfortable in life, and now I only do my duty in asking you to share my property when you are in need."—His urgent entreaties at length prevailed, and the lady was conveyed, in his palanquin, to the comfortable and well furnished apartments assigned to her by his grateful care; his wife and daughters received her with the utmost respect, and always showed, by their conduct, that they considered themselves her servants. Deserted by those who had professed themselves her friends whilst she was in affluence, this good lady passed the remainder of her days in comfort and ease, amid those who had once been her dependants.—*Recollections of Seven Years Residence at Mauritius.*

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JULY 6, 1831.

On the morning of the 4th instant, the two Sunday Schools, attached to the Presbyterian churches in this town, were assembled at 8 o'clock. They listened with much interest and attention to a plain account of the first settlement of this country, by those who fled from religious persecution in England, of the causes that led to the Declaration of Independence, of the revolutionary war, and the blessings we enjoy in our free and peaceful country. A brief history of the origin and progress of Sabbath Schools was also given. It is certain, that the *minds* as well as the manners and morals of children are improved in Sabbath Schools.

On Monday, the 4th instant, the Rev. Mr. Light preached a sermon in behalf of the American Colonization Society, in the Methodist church, in this town. A collection was taken up amounting to twenty-eight dollars.

ERROR TO BE AVOIDED.

Revivals of religion are almost peculiar to the American churches. Unusual seriousness and prayerfulness, at times, pervades the followers of Christ, and sinners become awakened, alarmed, convicted of sin and guilt and converted to God. Accessions of large numbers at once are made to the churches. This religious excitement gradually subsides, christians by degrees relax in the fervor of their prayers and the earnestness of their efforts, and the impenitent cease to inquire what they shall do to be saved. From this fact, in regard to revivals of religion both christians and sinners are liable to fall into a most dangerous error. The former are apt not to expect or look for the conversion of sinners only in a time of revival; and sinners are inclined to defer attention to the salvation of their souls till there comes a revival of religion. But as it is the duty of saints to pray for the conversion of sinners every day, so they should expect their conversion. God does not restrict himself to any particular mode or time of dispensing his grace. He is always ready. And the sinner has no warrant to delay repentance and faith to *any* future time. He is not to wait for company or for others to lead the way. To do so is infinitely dangerous and sinful. *To-day*, if ye will hear his voice, harden not your hearts, is the language of the Bible. If sinners are to be converted and saved only at times of revivals and at great meetings, *how many* will be lost! In most churches long are the intervals between those happy refreshings from the presence of the Lord. Christians should desire and pray that *daily*, especially every *Sabbath day*, there may be added to the church, by public profession, such as shall be saved.

CAUSE OF UNBELIEF.

It is not for want of evidence of the truth of the Gospel, nor for want of adaptation of its plan to the real condition of sinners, that they do not believe and embrace it. The aversion of the natural heart to the holiness of God's character lies at the foundation of infidelity. This pervading principle of depravity shapes the whole conduct of man. God is not in all his thoughts. He desires not a knowledge of his ways. Instead of seeking the honor that comes from God, he courts the applause of his sinful, dying, fellow-creatures. In view of this preference, the Saviour addressed the unbelieving multitude around him, "How can ye believe, who receive honor one of another, and seeketh not the honor that cometh from God only?"

CENTRE COLLEGE.

This institution, we learn, continues to rereceive accessions to its numbers. The present number of students, we are informed, is upwards of ninety.

It has been reported that Gen. Gaines had been defeated in an engagement with the Indians, in Illinois, with the loss of 300 men, and himself wounded. The report has since been contradicted.

CORRESPONDENCE.

Extract of a letter from a subscriber in Indiana, dated June 20th.

We would be exceedingly gratified if our duns were taken in as good part, and as promptly and handsomely answered by many others, who are owing the printer, as by our friend in Indiana.

"This morning I picked up one of your papers and there I saw a very modest dun, and knowing some of the evils printers are subject to, not from experience, but from the very nature of the business, I determined to send the money by mail immediately, so that if you find it necessary to dun any more shortly, the coat will not fit me. Enclosed is five dollars, which you will please enter to my credit."

The following letter has been handed to us by Mr. Ficklin, the Post Master in this place, with a request to insert it in our paper.

St. Louis, June 18, 1831.

Dear Sir,—About the first of this month, there died in this place, a young man by the name of ALBEN KELBAUGH, whose friends it is believed, reside in Lexington, Ky. where a letter has been addressed to Mrs. Kelbaugh, and I hope the papers in Lexington, and the rest of your state, will give this letter an insertion, for the information of the friends of the deceased. Yours, &c.

For the Western Luminary.

FAYETTE COUNTY TEMPERANCE SOCIETY.

MR. EDITOR:—I have alway felt it a privilege to attend the monthly meetings of the *Fayette County Temperance Society*. And, indeed, have latterly been led to feel that I am neglecting my duty if I do not attend them. Not, sir, that I am induced to feel thus, on the principle, that "in the multitude of counsellors there is wisdom," for I have never participated in the friendly and animated discussions which characterize these meetings, but because I am profited myself, and feel that by merely giving my attendance, I am, in some degree, strengthening the cause of humanity and benevolence. Let no friend of this truly philanthropic enterprize suppose that his attendance at these monthly meetings is a matter of indifference, calculated to have no influence on its beneficent operations. Such a supposition is founded on a great mistake with regard to the constitution of the human mind, and the social character of man.

The last meeting of this society was held in the Court House, in this place, on Friday evening last. The court room was tolerably well filled with both ladies and gentlemen.—Several animated and interesting addresses were delivered by members of the society. The speakers on the occasion were, the Rev. Mr. LIGHT, Gen. MCCALLA, L. B. SMITH, Esq. and the Rev. Mr. SMITH, of the Baptist church. In the course of the discussion considerable new matter was brought forward, and sufficient evidence given to show that the progress of the society is still *onward*.

On motion of one of the members, a committee, consisting of the Rev. Dr. Fishback, the Rev. Mr. Smith, and Gen. McCalla, was chosen to attend the annual meeting of the State Society, to be held in Frankfort, on the fourth of July.

After the addresses and the reading of the constitution of the society, upwards of twenty persons present pledged themselves, for the first time, to abstain from the use of ardent spirits. The Secretary informed the meeting that the Society now numbers *five hundred and thirty*. Is not the time hastening, Mr. Editor, when the church of Christ, in its mighty energy, shall come up more unitedly and zealously to this good work, and pray, as with the heart of one man, for the deliverance of the world from the influence of this dreadful curse? X. Y.

LONDON ANNIVERSARIES.

We have received by the Pacific, full reports of the proceedings at several of the anniversary meetings held in London in May. We have not room for particulars this week, but our readers will perceive, with deep regret, from the summary notice which we give below, that the harmony of the British and Foreign Bible Society has been disturbed by the attempt to introduce a new article in their constitution, requiring as a condition of membership an avowal of a belief in the doctrine of the Trinity. In the British and Foreign Bible Society the attempt failed, the resolution of Mr. Gordon having been rejected by an immense majority; but the next week, in the Naval and Military Bible Society, the same resolution was carried with very little opposition. From the feeling manifested there can be little doubt that the question will be agitated by the auxiliary societies in every part of the kingdom, and it is to be feared that the consequences will be such as all good men will deplore. We will still hope, however, for the best.—*New York Observer.*

BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting of this society was held on Wednesday, May 4th, at Exeter-hall, in London; Lord Bexley in the chair.—The Report of the Committee was read by the Secretary, from which it appeared that the total number of copies of the Scriptures circulated last year was 343,849: being an increase of 35,500 on the number circulated in the preceding year—and making the total number of copies circulated since the commencement of the Society, 7,424,727. The amount of the funds received last year was £95,424. 2s. 3d. being an increase of £10,441, above those of the preceding year. The expenditure of the last year was £83,200, being a total expenditure, since the commencement of the Society, of £1,779,972. 2s. 3d. In the last year 164 new Societies were formed, being 36 more than had been formed in the previous year.

The Report having adverted to the constitution of the society, and to the necessity of preserving its principles entire, after the Rev Drs. Dealtry and Bennett had addressed the meeting at some length in support of the resolution that the report be adopted, Captain Gordon rose, and addressed the meeting in a very long speech, repeatedly interrupted by hisses, applause and uproar, and contended that no person should be a member of the society, or sit on the committee, who did not believe in the Trinity, and concluded by moving an amendment to that effect. The Rev. Rowland Hill replied amidst great applause to Captain Gordon. He alluded to the noise and confusion of the meeting and said that infidels would have a great triumph over them on account of such proceedings. He did not care who gave him the Bible, he would only ask what *kind* of a Bible it was. The Rev. Lundy Foot advocated the exclusion of Unitarians and Arians from all office in the society. The Rev. J. Burnett, and Sir L. Shadwell, the Vice-Chancellor, protested against the amendment in warm language. The Hon and Rev. B. Noel seconded Captain Gordon's amendment in a long speech, which was received with great impatience, and he was followed on the same side by Mr. W. Phillips. Lord Lifford advised that the amendments should be withdrawn. Mr. H. Hughes, M. P., and Mr. Luke Howard, of Ackworth, also opposed the amendments amidst great confusion. The latter gentleman, who is a trustee of the society, said, "The moment you establish a test I leave you." On the amendment's being put, it was negatived by a large majority. The other business of the society was then transacted, and the meeting broke up after a stormy and disgraceful discussion.

NAVAL AND MILITARY BIBLE SOCIETY.

The Naval and Military Bible Society held its 5 st Anniversary on Tuesday, May 10th, at Exeter-hall; the Marquis of Cholmondeley in the chair. The number of persons present was about 3,000. Major Close, the Secretary, read the report, from which it appeared that the receipts were £3, 20. 0s. 3d. and the expenditure £3,015, 18s. 7d. The report having been agreed to, the Rev. H. Melville moved a resolution to this effect—"That an addition be now made to the laws of the society, and that the first law do in future stand as follows: That no one be allowed to be Patron, President, Vice-President, Treasurer, Navy or Military secretary, Governor or member of this society, unless he acknowledge a belief in the Holy Trinity." This motion he said was brought forward at the desire and with the concurrence of the committee, and he advocated it in a long and animated speech, which was received with applause and loud cheers. He was seconded by Lieutenant Rind, R. N., and opposed by Lord Calthorpe, who moved an amendment to the effect that the constitution of the society be not altered; in which he was seconded by the Rev. Mr. Brandram, secretary to the British and Foreign Bible Society. This brought on a very animated debate. The Rev. Edward Irving spoke for some time on the subject in favor of Mr. Melville's motion, as also did the Rev. Mr. Armstrong. On the question being put, the amendment was negatived, and the resolution carried by an immense majority. Although the question was the same which excited so much disturbance at the meeting of the British and Foreign Bible Society the week before, the meeting on this occasion was very orderly.

THE LONDON MISSIONARY SOCIETY.

The London Missionary Society held its anniversary on Thursday, May 5th at Exeter-hall, Wm. Alers Hankey, Esq. in the chair. It was an unusually animating meeting.—There were not less than 4,000 to 5,000 respectable individuals present. Both the rooms were crowded to excess. The gross receipts of the society amounted to £40,800. Amongst the speakers were the Rev. Peter Jones, a chief of the Chippeway Indians in Canada, the Rev. Edward Rue, a missionary from India, and the Rev. Eustace Carey, also from India. The Rev. Rowland Hill appeared, and was very warmly received. The Rev J. Angell James made a powerful appeal to the meeting, and was repeatedly cheered—but when, in the course of it, he alluded to the times, and said, "we will give to our king our affections, to his ministers our hearty concurrence, and to our country our prayers," the room shook with the applause, which did not subside for some minutes. After the delivery of this address, a collection was made in the hall of upwards of £400.

IRISH EVANGELICAL SOCIETY.

This society held its annual meeting at Finsbury Chapel, on Tuesday, May 10th.—From the report it appears that the labors of the society during the past year have been very successful, and that their agents had been instrumental in the conversion of many souls from the errors of Popery. The receipts for the year were £3,746. The meeting was addressed by the Rev. Dr. Cook of Belfast, Rev. Mr. Roberts, Rev. J. Clayton, Rev. J. Adkins, and Rev. J. Burnett.

CHURCH MISSIONARY SOCIETY.

The receipts of the Church Missionary Society during the past year were £46,000.

BRITISH AND FOREIGN SCHOOL SOCIETY.

The 26th anniversary meeting of this society was held on Monday, May 10th, in Exeter-hall, Wm. Allen, Esq. in the chair, and with the exception of the British and Foreign Bible Society, was more numerously attended than any held in that Hall during the present season. The report stated the very gratifying fact that King William the 4th had done the society the honor of placing his name at the head of the list of annual subscribers, and had graciously consented to give one hundred pounds annually towards the support of the society, and to consider it under his immediate patronage. The receipts of the society for the past year were £4,222, 18s. 7d. Among the gentlemen who addressed the meeting were the Rev. Rowland Hill, Dr. Lushington, Rev. G. Clayton, J. Briscoe M. P., James Montgomery Esq. of Sheffield, the Rev, J. Burnett, Jotham Blanchard, Esq. of Nova Scotia, and Peter Jones, an Indian preacher of the Chippewa tribe in Canada.

GEORGIA AND THE CHEROKEES.

From the Cherokee Phenix of June 4.

Ougillogy, Cher. Nation, June, 1, 1831.

MR. BOUDINOTT,

Dear Sir:—The Geogia guard, under the command of Col. Nelson, are now here with four prisoners, Messrs. Elliott and Dennis, white men, citizens of this nation by marriage and the Rev. Mr. Trott, also a white man, who are charged with a violation of the Georgia law, in living in this nation by its allowance and laws. The other is Mr. John West, a young gentleman, and a Cherokee, who is charged with the high crime of using insolent language to the guard. These four I saw last night under guard, *chained together in pairs and fastened with locks.* Mr. David Vann, a member of the Cherokee senate, and Thomas Woodard, are also arrested, but not chained, who are not allowed to know the reason of their arrest until they arrive at head quarters, 70 or 80 miles from their respective residences. The guard is still in pursuit of other men. They have a wagon along, in which they have a drum, on which they beat, and a fife to make martial music.

Your friend, JOHN RIDGE.

We have few additional facts to state: Mr. Trott is a Methdoist itinerant missionary, under the direction of the Tennessee Conference. We understand he is not allowed to ride, and that he is, indeed, *chained every night.* The Rev. Mr. Clauder, Moravian missionary, was also arrested on Tuesday morning, and kept under guard about two hours, and then discharged on his claiming the privilege of having ten days notice. The guard arrived in this place on Tuesday evening, and put up at their usual quarters. On Wednesday morning a file of men, seven or eight in number, went to Mr. M'Coy's and arrested him while he was at breakfast; they also went to Mr. Hick's but did not find him, (he being not at home,) after making a particular search in the house. When Mr. M'Coy was taken to the commander it turned out that he was arrested for presiding, as president, over a meeting of individuals in this place a week or two since. Mr. Woodard was also imprisoned for a similar act—they were both discharged. As matters now go, it will soon become dangerous for any one to open his mouth and utter his opinions.

We will not enlarge upon this subject. He who reads will understand. To our Cherokee readers we say, have patience and forbearance. Cultivate good feelings even to our enemies. Let the public see that we are for peace, and that we use none but peaceable measures to assert our rights. We do not yet suffer as others have suffered. Many have suffered death for opinion's sake;—we have not yet come to that.

N. B. Since writing the above, we are informed the guard passed by Springplace, and arrested Mr Joseph Vann. Mr V. is a native, and we presume is as ignorant of the cause of this arrest as the others were. There is nothing wanting but a court of inquisition to complete the tragedy.

From the same paper, of June 25.

We stop the press to inform our readers that the Rev. John Thompson, missionary of the American Board, stationed at Hightower, has been arrested by a detachment of the Georgia Guard.

SUMMARY.

Trials before the Fayette Circuit Court.—The court since Monday of last week has been occupied in the trial of negro slaves on the charge of committing capital offences.

In the case of Armstead, owned by Cooper and Boswell, tried for an attempted rape, the jury did not agree and were discharged.

Moses, owned by Joseph Rogers, was tried for a similar offence. During the progress of this trial there was great popular excitement. The counsel were repeatedly interrupted by the cheering and murmurs of the bystanders. After a protracted and minute examination of witnesses the case was left with the jury on Thursday evening. Saturday morning they brought in a verdict of guilty.

Henry and Harriet, two slaves belonging to Hector P. Lewis, have been found guilty of the charge of attempting to poison their master.

Philip, the property of Mr. Harrison, was acquitted of being an accessary with Henry and Harriet in an attempt to poison Mr. Lewis.

Billy, the property of John Rogers, has been convicted of the murder of Mrs. Dodd and an attempted rape on her daughter, a mute.

In New York there have been lately given in the course of four days 433 premiums for dog-killing. Some most distressing cases of hydrophobia have occurred there in consequence of bites by mad-dogs.

Major Eaton ceased to act as Secretary of War, on Saturday, the 18th ult. and Dr. Randolph, Chief Clerk in the War Office, is appointed acting secretary in the interim.

DESTRUCTION OF THE STATE HOUSE IN NORTH CAROLINA.—A letter received yesterday, from a gentleman in Raleigh, N. C., informs us, "that a dreadful conflagration occurred on the 21st inst. in that town, which reduced the handsome State House (including the inimitable statue of Washington, by Canova,) to ashes. This much lamented catastrophe was occasioned by the carelessness in the use of fire of some workmen engaged in removing the shingle roof, and covering the edifice with zinc, in order to preserve it from that destruction which has now so unexpectedly happened to it. Fortunately the fire did not extend to any of the Public Offices, which were all adjacent to the State House, so that none of our records are destroyed."—*Washington Spectator.*

LATEST FROM LIBERIA.—By the return of the United States' frigate Java, very gratifying intelligence has been received from the Colony. We have letters both from the Colonial agent, Dr. Mechlin, and the Colonial Physician, Dr. Todsen, representing the health and prospects of the settlement as highly encouraging, and the general state of things in the Colony as prosperous and improving. Doctor Todsen states that out of a large number of patients for whom he had been called to prescribe, only one had died, and this death occurred in consequence of a "stay of six months among the natives, exposed to the deadly nocturnal exhalations." Dr. Mechlin speaks of a visit to the St. Paul's, and of having discovered, opposite to Millsburg, an eligible site for a saw-mill, surrounded by valuable timber, and expresses his determination to have the mill erected, and put in operation without delay.—*Afr. Rep.*

The steamboat Hudson, bound to New Haven, last evening ran on a rock at Tinecock Point, L. I., about thirty miles from this city, and soon after sunk in shoal water. The passengers were taken off without injury, and returned to this city.—*New York American.*

The steamboat Philadelphia, on the 10th inst. on her way from Baltimore to Fredericksburg, had a hole knocked in her by a snag, about 15 miles from the latter place. She was landing passengers at the time of the accident. Her goods were landing at the last accounts, her bows were fast aground, and her stern sinking.

We are glad to see that the owners of the steamboats "President" and "Benjamin Franklin," have relinquished the project of leaving this city for Providence on Sunday. The experiment which was made, proved that only a small number of persons were disposed to start on that day.—*N. Y. Observer.*

Freight is now carried from Pittsburgh to Philadelphia for one dollar per cwt. The price six years ago, we are told, was eight dollars per cwt.

The Temperance cause is decidedly gaining ground in Wilmington N. C. Thirty grocers have entered into a resolution, neither to drink themselves, nor to permit their families to drink; and to discourage the practice, in every possible way. The tide of public opinion has fairly set against intemperance; and there is already, a manifest change in the morals of the community.

The Lansingburg Gazette states that a black bug, about the size of a lightning bug, has recently made its appearance in the neighbourhood of that village—and says that it is the worst enemy to corn the farmers have ever known. Whole fields have been destroyed.

THE THOUSANDS WASTED ON RELIGIOUS SOCIETIES.—But there are those who complain of the thousands expended annually, in forwarding the ends of religious societies. The children of this world cast their mites by tens of thousands on the altars of vice and fashion. The Theatre alone, swallows up in one year, as in a fearful, mighty Malestrom, more of our wealth, than all the religious societies of the Union. The gambling table, inexorable as death, insatiable as the grave, consumes its hundreds of thousands; while the Demon of Ardent Spirits levies a yearly tribute of twenty-eight millions. The children of this world are indeed wiser than the children of light; those *pour* out their pleasures, with a spendthrift joy, at the shrine of vice, and luxury, and fashion; but *these*, in the cause of God, and of eternity, and of perishing souls, too often yield up with reluctance, even the crumbs that fall from the table. The primitive Christians dedicated to charitable uses, the tenth of their income; but a large majority of modern Christians are content to give, some the thirtieth, some the sixtieth, and some even the hundredth part. May the day yet come, and may its dawn have arisen, even now on our dear country, when her people, so privileged and blessed and honored by God, shall bestow, with a prodigal gratitude, on the noble institutions of Religion, Literature, and Benevolence, those thousands and tens of thousands now wasted, like showers in the desert, on crimes and vices, on follies and fashions!—*Hon. Thomas S. Grimke.*

OBITUARY.

Communicated.

DIED, in this town, of pulmonary consumption, on Wednesday morning last, Mr. JOHN W. M'NITT.

Although the elaborate and highly coloured obituary articles with which the Christian public are often furnished, have had a tendency to create prejudice with many against all extended obituary notices, yet the decease of this truly estimable young gentleman seems to demand more from Christian affection, than the passing tribute of a name and a date. If ardent piety, if a uniform exemplary deportment, if a well directed zeal, if an enlightened spirit of Christian enterprize, if an untiring devotion to the great cause of benevolence, in all its various features, deserve to be esteemed and cherished, the memory of the individual possessing these lovely traits of character deserves to be inscribed, not only on the hearts of the friends of Jesus, but on the page of the religious periodical. The recollections of such, are, to surviving friends and associates, "like the memory of joys that are past, pleasant and mournful to the soul."

The subject of these remarks, was among the first fruits of the blessed revival of religion with which the church in this region was favored a few years since. For some time previous to his union with the people of God, he had been a teacher in the Sabbath School of the First Presbyterian Church in this place. The day on which he united with the church, will never be forgotten by some who were present, and witnessed the ceremony. Several young persons,—all teachers in the same Sabbath School,—took the vows of God upon them at the same time. The scene was then somewhat novel, and excited the highest hopes of the people of God. Much was expected from these young converts;—in the morning of life, ardent, and glowing with the love of God. In the case of our deceased brother, these expectations were not exceited to be disappointed. Ever since that public consecration of himself to God till the fatal attack of disease which has terminated his earthly labors, he continued a faithful, devoted teacher. Himself for several years a scholar in the same school, he knew the infinite value of the instruction there imparted. He felt that the office of Sabbath School Teacher was one of no ordinary responsibility; and gave himself up to the work, with a devotion of soul well worthy of imitation. As a member of the Young Men's Tract Society he will be deeply lamented by those accustomed to labor with him in this work of benevolence. As an efficient adviser in the counsels of that benevolent association and as a monthly disiributor of tracts, his loss will be deeply felt. But in the midst of his usefulness he has been cut off. He had finished the work God had allotted him here, and is taken to his eternal rest. No more shall we take sweet counsel with him; no more walk to the house of God in company. He worships now with higher, holier beings than those whom he was wont to love upon earth.

"His soul has now taken its flight
To mansions of glory above,
To mingle with angels of light,
And dwell in the kingdom of love.
Then let us forbear to complain
That so early he's fled from our sight;
We soon shall behold him again,
With new and redoubled delight."

X. Y.

Mr. M'Nitt had been in the office of the Luminary and lived in the family of the publisher nearly seven years. He now feels a mournful pleasure in bearing testimony to his virtues as a man and a christian. In his disposition he was remarkably mild and placid, in business he was industrious and faithful, and in all his conduct he was upright and irreproachable. He commenced his apprenticeship in the office near the beginning of the publication of the Luminary. During the time, he served in that capacity, and three years as a journeyman, his behaviour was so uniformly correct that not a single instance of difference ever occurred between him and his employer. By him and his family his early death is deeply lamented. But in the midst of grief there is cause of hope and thankfulness.

DIED—A few days since, near Salvisa, Mercer county, MR. SAMUEL MCDOWELL, a citizen of Bowlinggreen, in this State.—He lived many years an exemplary member of the Presbyterian Church, and closed his earthly career in hope of a blessed immortality.—*Olive Branch.*

SUNDAY SCHOOL NOTICE.

THOSE friends in Lexington and vicinity who were so kind as to subscribe last summer, or any others who may wish to aid the *American S. S. Union* in their benevolent effort to establish Sunday Schools throughout the entire West; are respectfully informed that the subscription paper is left with Mr. Luther Stephens, and if they will call on Mr Stephens soon, and pay whatever may remain due, or leave their donation, they will benefit the good cause and save the time and labour of JAMES E. WELCH,
S. S. Agent for Kentucky.

Lexington, June 29, 1831.

FOR SALE.

I WISH to to sell the lot of Land wheron I now reside, containing about eighty acres, on the main Lexington and Nashville road, 24 miles North of Perryville, Mercer County, Ky. well situated and prepared for a public house. A never failing spring very convenient to the house, &c. &c.

ALSO, A large and commodious brick house and lot in the town of Perryville adapted for the same purpose. Terms will be made to suit the purchaser; any person wishing to purchase such property would do well to come and see. G. H. BRISCOE.

Mercer Co. June 22, 1831. 51-3m.

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

NEW GOODS;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers, and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. CREAR.

N. B.—*White Lead, by the single keg or quantity, for sale.*

Lexington, Ky. May 11, 1830. 45-tf.

FOR SALE,

A FARM, containing near 250 acres of good land, situated one half-mile east of Nicholasville, Jessamine County; on which is an elegant and commodious Brick House, and other necessary buildings; also, an excellent Apple Orchard, &c. &c. For terms and further particulars, apply to the proprietor on the premises, or to H. Daniel, Esq.

JOHN L. PRICE.

April 20th, 1831.—42-3m.

A TEACHER.

A YOUNG GENTLEMAN well qualified to teach an English and Classical School wishes to get employment.

For further information enquire at this office.

Lexington, June 21. 51-tf.

POETRY.

From the New-York American.

THE ORPHAN GIRL;

OR, RECOLLECTIONS OF A MOTHER.

I have no mother!—for she died
When I was very young;
But her memory still around my heart,
Like morning mists has hung.

They tell me of angel form,
That watched me while I slept,
And of a soft and gentle hand
That wiped the tears I wept;—

And that same hand that held my own,
When I began to walk,
And the joy that sparkled in her eyes
When first I tried to talk—

For they say the mother's heart is pleased
When infant charms expand—
I wonder if she thinks of me,
In that bright, happy land;

For I know she is in heaven, now—
That holy place of rest—
For she was always good to me,
And the good alone are blest.

I remember, too, when I was ill,
She kiss'd my burning brow,
And the tear that fell upon my cheek—
I think I feel it now.

And I have some little books
She taught me how to spell;
And the chiding, or the kiss she gave,
I still remember well.

And then she used to kneel with me,
And teach me how to pray,
And raise my little hands to heaven,
And tell me what to say.

O, mother! mother! in my heart
Thy image still shall be,
And I will hope in heaven at last
That I may meet with thee. T. K. S.

MISCELLANEOUS.

[Whoever can read the following apologue without recollecting instances where its moral was strikingly applicable, must be peculiarly unobservant or forgetful of the common incidents of life.]

From the New York Mirror.

TIME AND TRUTH: AN APOLOGUE.

BY J. K. PAULDING.

Among the daughters of Time, the youngest and best beloved, was a beautiful maiden, called Truth. It was foredoomed at her birth that she should be incapable of fraud or deception; that wherever she came she should remedy the evils of falsehood and calumny, put to flight forever the errors of mankind, and banish doubt, darkness and uncertainty from the face of the earth. In short, she was to be omnipotent and eternal.

Time, who was forever in motion, and never staid a moment in one place, could not endure to be without the society of his favorite child, and as soon as she grew up, insisted on her accompanying him everywhere. Being about to make the circuit of the universe, he accordingly took her by the hand, and they journeyed together.

Time had wings, but Truth had none; and it was soon found she could not keep up with the old man, who, although his head was almost bald and his beard white as the driven snow, could travel day and night, over hill and dale, sea and land, through air and fire, without ever resting or being fatigued. Impatient of delay, and incapable of restraining the impetuosity of his motions; he soon grew tired of the slow and feeble steps of his daughter, who was timid as a young fawn, and looked about, before, behind, and on every side before she ventured forward; and telling her he could not wait for her tardy motions, bade her join him without fail at the end of the world.

Time had soon finished his tour round the globe, but truth was far behind; and as he had sworn never to wait for any one, the old man turned round to make another tour, and met his daughter about half way on her journey. As long parted friends love to tell each other all that has passed in their absence, they related their adventures.

"One day," said time, "I met a wife whose rash husband had turned her from his door and divided her from her children, on account of some unfounded jealousy. I would have stayed to make up the quarrel and convince him of his error, but I knew you would soon come and set all right. I hope thou didst make my words good. Didst thou interfere in behalf of one of thy sex?"

"Alas! father, the poor abandoned wife was dead before I came. Grief and shame had driven her to despair, and she perished by her own hands."

What a pity! but let us go on. Next I met a young man who had been crossed in love in consequence of calumnies that had poisoned the mind of his mistress. A little onward and I encountered the young woman herself, who was pining away almost broken hearted at the infamy of her lover. I could not stay to remedy their sorrows, but told them my daughter truth was just behind, and would soon bring about a good understanding."

"Alas!" cried the maiden, with tears in her eyes, "I came too late. The youth had became a sot and a gamester, and the poor girl had died of a broken heart."

"Thou art destined, it seems, to be always too late. I wish thou wouldst go forward, instead of looking all round, and feeling thy way like a blind man.

"Ah, father," replied she, "how should I be assured of being right if I did not see which way I was going?"

"Next," continued old Time, "I came into a city where a man had been condemned to death for a crime of which he was innocent. I would have staid to do him justice, but my moments were too precious, and I knew you were close at hand. Didst thou save him from the gallows?"

"No—I did not arrive in season. I saw his body hanging in chains; but I did justice to his memory. Better late than never, father."

"Humph!" said the old man. "After this I arried in a country where the people were preparing to murder their governor and all his family, on account of a false report of his having attempted to betray them to their enemies. I looked behind, and thought I saw thee advancing, and being as usual in a great hurry, left it to thee to dissipate the delusion."

"I grive to tell thee, O father, that I was a little too late. The virtuous governor, with all his family, had just perished, and the wicked calumniator was in his place. I told them the true state of the case. But the lie had done its work, and the consequences were irremediable."

"I wish to the immortal Jove," cried Time, "I wish my youngest daughter Truth, would keep pace with my eldest daughter Falsehood."

How should I, my father, when she never stops to see whither she is going, and I am always seeking the true path?"

"Proceeding onward," resumed old Time, "I came to where the people were fighting, and cutting throats, and burning each other on account of a dispute about a word, which each party interpreted differently. I thought it a great pity they could not find out which was the right meaning. But, said I, my daughter is just behind and will clear up the matter, I have not a moment to lose. I hope thou didst not come too late here as elsewhere."

"Not altogether too late," replied the virgin, but ere I came one party had exterminated the other; and when I offered to tell the conquerors the true meaning of the word, they said they knew it already as well as I did. I asked them how they came by it; they answered by virtue of the right of the strongest, and then left me, shouting "Truth is great and will prevail."

"Poor ignorant creatures!" exclaimed Time, shrugging up his brawny shoulders. "As I travelled onward from thence, I came to a nation which sacrificed human beings to a great snake, and left particular directions with the priest to stop you when you came, and become convinced of their deplorable errors."

I stopped; but I grieve to say it was only to lament over their misfortunes. The day before I arrived they had all been exterminated by a people who came to convert them."

"Sluggard!" exclaimed the old man, for he began to wax wroth. But he again resumed his narrative.

"A little while after, I came among a people who worshipped graven images, and was exceedingly angry at their foolish idolatry. But I could not stay to argue the matter with them, and proclaimed aloud, as I passed, that my daughter was coming to set them aright. Didst thou visit these ignorant people?"

"I did—but alas, father, the very day but one before I came, they had all been swallowed up by an inundation!"

"Out upon the!" cried Time, no longer able to restrain his impatience at the dilatory pace of his daughter. "Out upon thee! Of what use is it that thou art gifted with the power to correct error and remedy the mischiefs of calumny—of what consequence is it thou shalt ever prevail where thou comest, if thou art thus always lagging behind the events which I bring about? Better not came at all, than too late."

"Father," replied the weeping daughter, "it is not that I am too slow, but that thou art too swift. Remember that heaven hath given thee wings, and vigor to pursue an eternal flight, while the feet of thy poor girl are tender, and her limbs slow of pace. If thou wouldst only slacken thy speed a little, I might always keep up with the, and—"

"Pshaw!" exclaimed the old man testily, "I have not a moment to waste in hearing you talk."

So saying, he spread his wings, shook his hour glass at her in anger, and vaulted forth on another journey round the world. His daughter ran after him as fast as she could, and [illegible] entreated he would stop; but though she has ever since been trying, she has never been able to overtake the flight of Time. Those who know her best, however, affirm that she will undountedly catch him at last, for "*Tyuth is great and must prevail*."

[From the Christian Herald.]

TO SABBATH SCHOOL TEACHERS.

In the winter of 1830, a class of young ladies were selected from a large Sabbath School, in the town of B——, and placed under the instruction of a person whose whole soul was deeply engaged in the work of the Lord, for the purpose of qualifying them for teachers. Although these girls had been a long time under Sabbath School instruction, yet most of them were exceedingly rude, and seemed scarcely susceptible of any religious impressions. While their teacher was presenting before them the most solemn and awful truths, and entreating them with tears to flee from the wrath to come, with the most hardened obstimacy they would refuse to reply to his tender expostulations, and some of them would even laugh him in the face! Yet this man had faith. I was an inmate of his family, and our religious intercourse was most free and unreserved. I was permitted to sympathise with him in all his feelings, and accompany him often in his closet, to the throne of Grace; so that I could witness the fervor of his heart, and the wrestling agony of his prayers. He never visited the throne of Grace without remembering his precious charge, and he never visited his class without first visiting his closet; in addition to this he set apart stated seasons every day for special prayer in their behalf. He wrestled in prayer for them—he groaned in spirit that they might be released from the bondage of sin. He visited them frequently, and invited them to his house—he prayed *with* them as well as *for* them; and in his instructions he made it his primary object to enforce upon them the duty of immediate repentance and submission to God. Nor did the hardness of their hearts lead him to relinquish this object, and sit down in cold despondency—it only drove him nearer to the throne of Grace. and the Lord heard his prayers, and blessed his labors. Some time since I received a letter from him, stating that his class had increased from 9 or 10 to 15 or 16, and that *ten* of them had become the hopeful subjects of renewing grace.

Now, is it not obvious, that the same fruitful labors performed by all our Sabbath School Teachers, would be equally blessed? Is the Lord's hand shortened, or his ear heavy? and has he not promised to hear the prayers of his children for things agreeable to his will? and does he not, in common with all the heavenly hosts, delight in the conversion of sinners? If this position is correct, how fearful is the responsibility of Sabbath School Teachers? And what should be their feelings where there are no conversions either in their own classes, or in the schools to which they are attached? And what an amount of guilt must rest upon their consciences, when they see the souls committed to their charge, going down to endless ruin through their unfaithfulness? O, this is a thought of overwhelming interest! Well may we exclaim, "who is sufficient for these things!" Let this subject come home with all deep and pervading interest to the heart of every teacher; and let every one inquire of his own heart, whether there has not hitherto been a lamentable deficiency in the manner in which he has discharged his duties? It is not to be feared that too many teachers mistake the great end of Sabbath School instruction, which is the immediate conversion of the souls of children; and only seek to give them such instruction as may benefit them hereafter. But let us all bear in mind the case above noticed, and ask ourselves whether, if the same course had been pursued with this class, which we have taken with ours, they would not, in all human probability, have been yet in the "gall of bitterness and bonds of iniquity?" A TEACHER.

A SON'S LOVE TO HIS MOTHER.

Children but feebly realize what a great blessing it is to have a good mother. The passage here presented is from the dairy of a missionary who left England for India to preach to the heathen:—

"What a changing world is this! I have lived in it more than twenty-three years, and have escaped many of the affliction which have fallen upon others. Now one is come upon me. My poor, dear mother is dead—she has gone the way of all the earth. I shall never behold her again in this world, nor shall I ever be affected by her weeping for me any more; no more warmed and nourished by her kindness; no more grieved at her anxiety for me. O my mother, my mother! thou hast unweariedly cared for me with great anxiety, and *hast been my best friend*. What concern did she manifest when it was proposed that I should go to India! She told me, weeping, that it would break her heart to part with me but, poor, dear woman, her heart is broken before I am gone. When I saw her last, I was exceedingly affected by her appearance. Her cheeks were become so pale, her flesh so wasted, her bones so apparent, her lively appearance so languid, and her vigorous spirits so much debilitated. Never shall I forget how she appeared coming up Brunston meeting. I was in the pulpit. I saw her, and wonder how I did to proceed, the sight was so affecting. I parted with her, not expecting to see her again, and she, weeping, said, I shall never see you again, my John; no, I shall never see you again. I left her bathed in tears. O the shock I have received by this sudden and fatal news! A few days ago, I was flattering myself that my dear mother was better, at least no worse, because they did not write to me. But sad disappointment! she was then dying, and now she is dead. Indeed I have now lost my best earthly friend. I am much grieved for the youngest children, and so was she. May the Lord bless them, and undertake for them. May this solemn, this affecting event be sanctified to us all. O God, thou always doest right. O dispose my heart to own thy hand, to kiss thy rod, and to humble myself before thee. O Jesus, comfort me and prepare me for the solemnities of death!

"Alas! my mind is so disturbed by the trouble of my heart, that I cannot think on any thing but the death of my dear mother; and when I reflect how she cared for me, my heart bleeds, especially when I think on what she did for me, and the poor returns I have made. I have abundant cause for sorrow on account of my ingratitude; but now, alas! what can I do? She is gone beyond all I can do or say. I am afraid I shall not improve my affliction to the good of my soul, to the increase of piety in its various branches, especially tenderness, humility, seriousness, watchfulness, and prayer. I fear lest this line of the poet should be applicable to my case—

"And mind turns fool before the cheek is dry."

How little do I feel! O my dear mother, shall I slight thee so as not to give thy death enough of tears?—Far, far be it from me. But alas! how strangely disordered is human nature! Now overwhelmed in floods of grief, and then as hard as adamant. I greatly fear lest this affecting circumstance should prove unsanctified; lest, after all, my mind should be hardened, and the surrounding scenes of life should draw my soul from God. I am in danger. Let me watch."—*Chamberlain's Memoirs.*

From the Augusta Chronicle.

HOW THOSE WHO ARE NOT TO LIVE THE YEAR OUT MAY BE THEIR OWN ADMINISTRATORS.

1. Post up your books to this day, and be careful to see that all your accounts that have been paid are balanced on your leger.

2. Where you have an unsettled account of more than one year's standing, and there is a bill against you, and you don't know the amount, get it in immediately, credit it, and strike the balance.

3. If the balance is against you, pay it without delay—if it is in your favor, and you cannot get your pay, be sure to make a settlement by taking a note.

4. If you have any long standing accounts, don't flatter yourself that your debtor is an honest man and will do what is right—ten chances to one but he will tell your administrator he knows nothing about it, or if he acknowledges it, will present a set-off which will overgo your demand—every day's experience proves this.

5. Be sure to close all accounts with persons of a *doubtful* complaint called *insolvency:* for be assured such men will have a heavy bill against your estate; it matters not whether you owe them; depend upon it, every receipt you get from them will be worth one hundred dollars to your heirs.

6. Reader, your life may not continue forty-eight hours, therefore, if you have any matter of *honorary* obligation, discharge it before you sleep—if you can.

7. Finally, if you have any matter in dispute, settle it, or refer it to arbitration, else sue or be sued without delay, always bearing in mind that *you* know much more about the matter than those who will come after you.

[From the Diario of Rio de Janeiro, April 7.

DISCOVERY OF THE COURSE OF THE NIGER.

The English ship, Carenarvon, which arrived here (Rio de Janeiro,) some days ago, from Fernando Po, (an island in the gulph of Guinea, at the mouth of the river Camerones,) brought us very interesting geographical information respecting that part of Africa.—Our readers may remember that in 1825 the English government sent out an expedition under Captain Clapperton, who was charged with the exploration of the interior of that part of Africa which lies to the north of the Bay of Benin. Scarcely had the expedition left Badagory, when every individual connected with it died, excepting Captain Clapperton, who had the fortune to reach Soccatou where being attacked by fever, accompanied with a violent dysentery and inflamation of the bowels, he met the fate of his companions. Richard Landers, his servant, after having buried him near Soccatou, on the 13th of August, 1827, and having possessed himself of the Journal of Captain Clapperton, besides many other articles, was so fortunate after a fatiguing journey of nine months, to arrive on the coast of Guinea. From thence, by the first opportunity, he returned to England, where he published an account of his travels as an appendix to those of Captain Clapperton. While in England having gained the confidence of the English government he obtained permission to return to Africa; and with his younger brother was intrusted with the prosecution of the discoveries of his late master, and especially, to explore the course of the Niger, which, according to the opinion of Captain Clapperton does not discharge itself into lake Barnou, and the deserts of the interior, as was supposed; but which probably discharged its waters by various branches into the Atlantic Ocean.

These intrepid young men, after having passed seventeen months in their expedition, happily arrived at Fernando Po, from whence they embarked in the above vessel for this port, (Rio de Janeiro,) in order to obtain a passage to England—which they procurred from the Admiral of H. B. M. in the Transport, William Harris, which sailed from this harbour a few days ago for Portsmouth. According to the information received from these young men, they, with several guides and some slaves, could not penetrate into the interior on the side of the Bay of Brafæ, which is three days journey beyond the city of Boussa, situated on an island in the great River, (Quorra or Niger) whose geographical position, according to the former observations of Captain Clapperton, is situated 10 14 north latitude, and 3 50 east of Paris.

In passing up the river, they had the good fortune to find various articles, in the possession of some African chiefs, that formerly belonged to the celebrated English traveller, Mungo Park, namely books, letters, and a double-barrelled gun, which things the chiefs had preserved as belonging to magic. The two brothers, by means of considerable presents, obtained some of those articles, which they brought with them. From information which these travellers obtained in the country, it appears that Mungo Park and his companion Martin, attemped to sail up the Niger in a canoe, but soon after their embarkation were unfortunately wrecked near Bousso. The negro inhabitants of the banks of this river, who are savage and independent, attacked the unfortunate travellers with arrows and clubs, in order to rob them of their effects and make them prisoners. They defended themselves with great intrepidity during the whole day, but their ammunition failing, and seeing the number of savages increase in proportion as they were killed, Park, and his companion, having embraced each other, plunged into the Niger, and immediately disappeared. The Sultan Bello, in Soccatou, affirmed to Captain Clapperton, and afterwards to the two Landers, that the inhabitants of Boussa were punished for having attacked M. Park, because that Heaven had sent amongst them a violent and desolating plague, which destroyed a great population; and also, that from that time forward the whites were better treated by the tribes on the borders of the Quorra.

Richard and John Landers, being obliged to abandon their design of proceeding to Timbuctoo, from which they were scarcely fifteen days journey, for want of presents to bestow, without which there is found neither protection nor assistance from the authorities of the country, they in consequece re-embarked at the place where Mungo Park lost his life, and following the current of the river which runs at the rate of four miles an hour, they ascertained that the Niger. before it divides itself into various branches, is ten miles wide.

They then resolved to proceed by one of the most considerable of the branches which flowed rapidly to the west. As they approached the coast, they were taken prisoners by the negroes who inhabit the banks of the river, and were again obliged to embark to be conducted to the presence of their king, who lived at a great distance. They were plundered and treated as slaves, and threatened to be sold and sent into the interior. They succeeded, however, after great difficulty, in persuading the chiefs by promises of a great reward, as well for their persons as for the property they still possessed, to send them to the coast of Guinea. Thus, having again embarked, they at length arrived at the bay of Benin; where the Europeans gave them every assistance they required, and in this manner were redeemed some relics of Mungo Park, together with his interesting journal.

These travellers assured us that the river Nonn, which discharges itself into the bay of Benin, is the most considerable branch of the Niger; and that the others, like the Calabar, also flows to the ocean. They also stated, that their guides told them that the city of Timbuctoo is not situated on the Niger, but distant from it twelve leagues to the north. They admired the beauty and fertility of the country through which they passed, the extent of which is calculated to be 1800 square miles The inhabitants of the interior are Mahometans, and are much more tractable and civilized than the negroes who inhabit the coast.

We admire the courage and fortitude of these two young men, and regret that they had not the advantage of a more liberal education. Richard Landers passed his early years at the Capo of Good Hope, and travelled amongst the Cafres and tribes of the north before he entered into the service of Capt. Clapperton, who engaged him on account of his knowledge of some of the African languages. John Landers, his brother, was a compositor in a provincial printing office in England.

We may reasonably conclude, that the British government will send out another expedition to explore and ascertain the truth of those facts which are not sufficiently confirmed, and then new light shall be thrown on the geographical knowledge of that part of the Globe. Till the present, it has been supposed that the waters of the Niger are discharged into large lakes in the interior of Africa; but, by the present narrative, it appers that they flow into the Atlantic—at least, the streams of its most considerable branches.

GREAT NATURAL CURIOSITY.—The brig Hardy Captain Shirley, which arrived here yesterday from Batavia, has on board a *living* female *Ourang Outang*. She has suffered much on the voyage, and is very sick. She is greatly affected by cold and keeps a blanket constantly wrapped about her.—She is able to walk, although she totters from weakness. —When she stands erect her hands nearly touch the ground. She eats, drinks, and spits, like a human being.

This is the only successful attempt ever made, to introduce one of these remarkable animals alive into this country. Some years since an Ourang Outang was brought into port, but died in the harbor—The skeleton has been frequently exhibited by Dr. Smith, at his annual anatomical lectures.—*Boston Transcript.*

FOR 1831.
NEW SPRING AND SUMMER
GOODS.

J. G. M'KINNEY, & CO.

ARE now opening, direct from New York, a large and splendid stock of FANCY AND STAPLE DRY GOODS, bought unusually low at Auction, by *E. U. BERRYMAN*; all of which will be sold at a small advance for *cash*. Persons purchasing Goods either to sell again, or for family use, would do well to call, as we can, and will give as good bargains as any other House in the Western Country.

NOW OPENING:

Superfine blue and black Cloths; Olive and claret Cloths; Blue, black, drab and fancy Cassimeres; Blue and yellow Nankeens; Rowen Cassimeres, Prunella, Lastings and Circassians; French and Russia Drillings; Merino Cassimetts; Black Italian Lustring; Black and fancy Gro de Nap. Lustring; Florence and Satins, plain and col'd. Dimity and Cambric Muslins; Jaconet and corded Muslin; Crape Scarfs and Handk'fs; Gauze and silk Handk'fs; A splendid lot of Calicoes and Ginghams; Plain and figured Palmerine; Brown and bleached Cottons; Handsome Caps and Collars; Infants' Dresses, and Petticoats; White and black Italian Crapes; Silk and fancy Cravats; Mersailles Silk and Velvet Vesting; Dimond Cotages and Leghhorn Bonnets; Bonnet and Belt Ribbons; Ladies' Gloves and Mitts; Gentlemen's Gloves and Stocks; Bombazetts and Bombazines; Linen Cambric Handk'fs; Colerain Linen, a superior article.

HARDWARE, GLASS AND CHINA WARE;

Loaf and Brown Sugar, Fresh Tea and Coffee, Mace, Copperas, Alum, Indigo, &c. &c.

In addition to the above articles, we will be receiving *every week*, New Goods as they arrive at the Eastern Cities, which will keep our stock composed of all the most fashionable articles imported to the United States. Lexington, March, 1831 40-tf.

A FEMALE SCHOOL

HAS been opened under the superintendance of the subscriber, in the house adoining the first Presbyterian Church. So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful and substantial parts of a complete female education will be taught. Tuition $35 per year for all the classes except such as are simply taught reading, writing, geography and arithmetic; for those tuition will be $25, Stationary will be an extra charge. Payment to be made quarterly.

JAMES BLYTHE.

Lexington, April 4, 1831. 40-tf.

A FEMALE SCHOOL

WILL be commenced at the house of Judge Robbins, in Montgomery County, on Monday the second day of May next, in which the elements of a useful education can be acquired. Tuition, board, washing, &c. at $50 per session of five months. The tuition of music and drawing not included in the above sum. Only a few scholars can be accommodated with board in the family.

March 2d, 1831. 36-tf

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